

Meditations, and
Resolutions,
Moral, Divine, Poli-
ticall.

Century I.

*Written for the instructi-
on and bettering of Youth;
but, especially, of the better
and more Noble.*

By *Antony Stafford*, Gent.

There is also annexed an
Oration of *Iustus Lipsius*, against
Calumnie; translated out of
Latine, into En-
glish.

AT LONDON,
Printed by *H. L.* and are
to be sold by *Thomas Soun-
ders.* 1612.

1941

1947



To the Right
Honourable, FRANCIS,
Countesse of
Hertford (Daughter to
the Right Honourable,
Thomas, Vicount Bindon)
Antony Stafford, wishes
the effects of her
wishes.

What I had a
long time
sought for in
A 4 others

The Epistle

others (excellent Lady) and could neuer find, of my selfe, at last I found in you. I meane, Madame, a true definitiō of Honor: Which, as I first found in you; so at last I honoured you for it, and will do to my last. And should I not, I were as worthlesse as you are worthy; sith I neuer in any, but in you, discover'd the height of Blood, of Beauty, of
Vertue,

Dedicatorie.

Vertue, of Spirit, and
(which vvonder at
World, or thou thy
selfe wilt be wondred
at) with all these, the
height of lowe Hu-
mility: Of Humility,
Madame, in you to
bee admired; not to
be imitated: or if to
bee imitated, not to
be equalled. I know,
your Ladishippe (in
whom Mildness and
Modestie haue made
a Mariage) will ra-
ther mislike than ad-

The Epistle

mit these prayles.
Pardon me, Madam;
you should not doe
so. For, as Vertue
cānot be ouerpriz'd;
no more can she euer
be ouer-prais'd.

Were it not the
world would thinke
that Partialitie did
prompt mee, I would
yet ad to yo^r praises;
not that you might
reade them ; but
that after Ages, by
them, might knowe
howe faire was the
fairer

Dedictory.

fairer part of fairest
you ; and knowing
it, admire it ; & with
admiration, imitate
it. It would be long
(incōparable Ladie)
it wold be very long,
before wee shold win
any one to belong to
Vertue , vvith the
meer praying her in
abstract, should vve
not praise her in som
person gracious in
Gods eye, and the
Worlds.

I know, Madame, I
shall

The Epistle

shall bee prays'd for
praising you; & dis-
prays'd for offering to
expresse the infinite
honour and seruice
I owe you, vvith so
poore a present; so
little a labour, as this
vnlicked Work. The
truth is, Madam, that
finding my Booke to
haue little spirit, or
life in it, I made vse of
your Name to make
it liue. For, it could
not liue long, with-
out your euer-living
vertues

Dedicatorie.

vertues to relieue it.
I am so farre from
expecting thanks ; as
that I humbly craue
pardon, for presu-
ming so much to a-
buse your Name, as
to sette it before so
weake a Worke. If I
liue, most woorthy
Lady, I heer promise
you and the Age, a
farre greater, and a
farre better. If in the
meane time I die, I
die infinitely indeb-
ted. Thus, with my
vnceffant

The Epistle &c.

unceffant prayers for
your Ladiship , and
your thrice honora-
ble Lord, I rest

*Your Honors humble,
loyall Servant, and
unworthy kins-
man,*

Antony Stafford.





TO THE
Vnderstander.

VNderstander (for,
to euery Reader I
write not) beholde
this Booke with a gentle
eye, and entertaine it with
faueur. It was penn'd by
him who had rather say,
Est iudicium in nobis,
than est furor in nobis.
Winke therefore at the
want of witte thou shalt
finde; since it is a worke
of

To the

of iudgement onely. As
for the Asses of the Age,
I care as little for their
censures, as their compa-
nies. Though they can pick
out good sense, yet they
will not; contrarie to the
equity of a Reader; who,
in a place doubtful, should
strive to understand, be-
fore he cry out, Nonsense.
They little knowe, that
hee, who writes in every
thing properly, shall neuer
write any thing plea-
singly. If I were disposed
to carpe, I doe not thinke
there are ten lines in any
booke extant, out of which
I would not pick something
to

Vnderstander.

to cauill at. My greatest comfort is, I neuer yet saw any carper that had any iudgement. VVhich vvhosoener wants, lacks the very salt of wit: without which, whatsoener is read, lies rawve, and vndigested. But, that which makes mee most merrie, is, that some of our printed puppies thinke themselves worthy to be compared vwith the most authenticke; auncient Authours; vvhose vvitte they come as short of, as of their vvorkes. I haue heard some of them censure Authours, vvhome they

To the

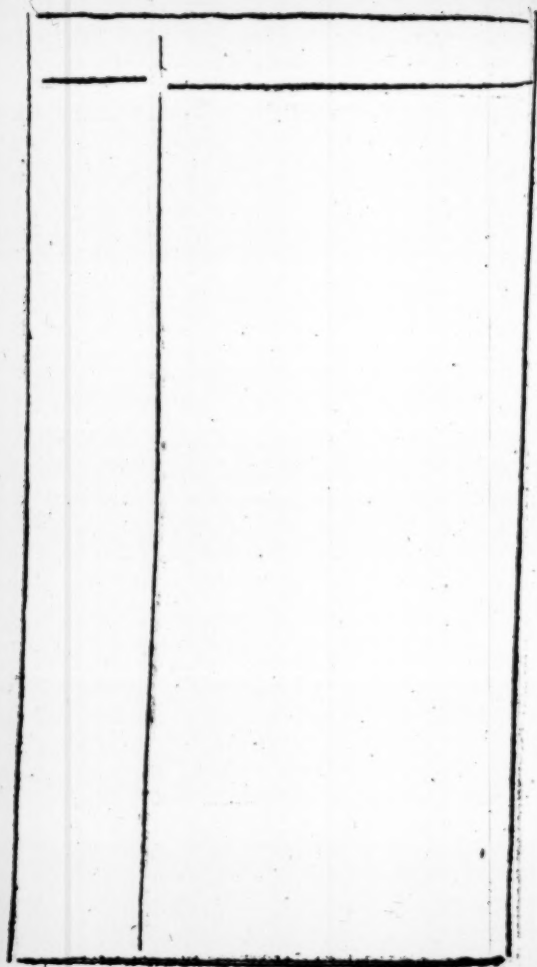
they doe as little vnderstand, as they doe themselves. If they had but some small deale of matter vwith their manie vvordes, they might (I confesse) rubbe-out reasonably vvell, amongst coxcombes, that are capable of no higher matters than themselves. But, as they are, I vvould in-treate them to content themselves vwith their ligge-learning : in which when they haue knowne all they can, they then knowe iust nothing; and, as Seneca saith, operosè nihil agunt. I write
not

Vnderstander.

not this out of Spleene,
for the wrong they haue
done mee: for, my spirite
is pearcht so farre a-
boue them, that they can-
not fling so high, as to
hit it. Doe not I knowe,
that these Times let-loose
literatores, to set vpon
literatiores? Yes, yes: I
knowe it; and haue put-
on a resolution to beare
both with the iniquity,
and the stoliditie of the
Times. Farewell, Vn-
derstander, and
use mee
wel.

[illegible]



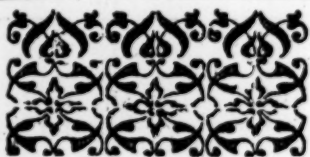


<p>1. The first of the three is the most important of the three.</p>	
<p>2. The second of the three is the most important of the three.</p>	
<p>3. The third of the three is the most important of the three.</p>	

The Authors request to
the understanding
Reader.

THe materiall Faults, e-
scaped, are here vnder-
written. Do me the fauour,
to correct them with thy
penne, before thou read on.

Page 64. Line 14. for lowest,
read least. p. 124. l. 17. for lome,
read Sense. p 163. l. 5. for not, read
nay.



MEDITATIONS
MORAL, DIVINE,
POLITICALL.
(* * *)

Vhen I consider
in what estate
Man was crea-
ted, I cannot but thinke
of his folly; who, through
a false hope of knowing
good and euill, lost the e-
nough of good hee had,
and found too much euil.
This makes mee call to
B minde

minde the vaine ambition of those, who seeke to prie into that vnreuealed (and therefore inscrutable) knowledge of the Deity: vpon whom GOD looking down,saies in a pittifull derision (as hee did to *Adam*) *Beholde, the men are become as one of vs.* This meditation stretcheth-out it selfe, and biddes mee also consider the arrogancie of those, who scorne to erre, or to bee reprehended for their errors, notwithstanding that they see Man to haue erred

red in the state of Innocencie. I will therefore seeke to knowe my selfe (the next and surest way to knowe G O D) and by an humble Confession, begge Remission of my faults. I say, I will confesse them vnto God; not boast of them to Man.

2

When I thinke who made me, and wherfore hee made me, I hold my selfe a glorious creature: when I consider of what hee made mee, I then thinke my selfe corruptible and miserable. I will

B 2 ther-

therefore temper the former with the later: so shal I neuer grow too proud, nor too abiect.

3

When I behold Beauty, it puts me in minde of my Glorification : but withall, I find, that it hindereth much my Mortification. I will therefore, as neere as I can, neuer fix mine eye vpon Beauty; least by being neuer mortified, I neuer be glorified.

4

When a man is borne, hec beginnes to die: but when the iust man dies, he

hee then but beginnes to
liue. I will therefore in
my beginning thinke of
my end; that in my end, I
may reioyce in my better
and neuer-ending begin-
ning.

5

Iob made a cōuenant
with his eyes, least at any
time they should looke
vpon a Mayde: but, since
I cannot make a coue-
nant with mine eyes, least
at any time they look vp-
pon a Maide, I will trie if
I can make a couenant
with my heart, least at a-
ny time it desire a Maide.

6

G O D made Heaven for the good, Hell for the badde : but, he made earth for both. This shewes vs , that while wee liue heere, wee must of necessity conuerse with both. I will therefore lay mine cares open to all ; but, my heart to few.

7

Our Master hath left vs two Sacraments . One of which tell's vs that wee are Christians :
the

the other biddes vs liue
like Christians. This
later is that Tree of
Life; the passage where-
to is guarded by no
Cherubin, nor by any
brandished Sword: but
whosoever will, may
come thither; and, ea-
ting worthily, may liue
foreuer. VVhen there-
fore I eate of this Tree,
I will remember out of
whose bloud it sprang.
The memory whereof
will suggest vnto mee,
that if I eate not this
fruit worthily, I am vn-
worthy to be a branch of
the Tree: that is, if I eate

not his body worthily, I am then vnworthy to be a member of that body whereof he is the head.

8

The first murtherer of all mankinde, was also the first Lyer; two horrible vices, and alike bloudy. For, a man had better bee murthered, then belyed; haue his person slaine, then his fame. I will therefore flie from a Lyer, as from an Aspe: the poyson of whose tongue is mortall.

9

Besides our internall,
origi-

originall , and actuall
sinnes , wee haue exter-
nall & accidentall crimes
layed vpon vs by our fa-
milies ; but , in my con-
ceit , very vniustly : for,
wee haue enough to an-
swere for the first man ;
and are no way liable to
the debts of his succes-
sors. VVhy should man
lay more vpon man, than
G O D himselfe doth ?
As with him the vertues
of my House cannot saue
me , no more can the
vices of it damne mee.
The Law of God shall be
with me , above the Law
of Armes , or the Law

of Nations.

10

Those that serue God
only vpon Sundayes, are
like seruants extraordinarie;
who come to waite
vpon their great Lords,
onely vpon great dayes:
But I will make euery
day my Sabbath; and
will follow my Lord in
ordinary, making Charitie
my Cognizance.

11

VVhile the Papists
and wee contend which
of vs erre most in matters
of faith, wee stroue
who shall erre most in
mat-

matters of life : so that
wee studie at once ,
who shall beleue best ,
and who shall liue worst ;
not who shall bee most
vertuous , but who most
enuious. My chieftest
care therefore shall bee ,
to liue well : so shall I
euer bee sure to fare
better , than hee who
beleuees well , and liues
ill.

I 2

Two sortes of men
I loathe , and detest ; a
Foole , and a Carper.
Yet , of the two , I
would make choyce to
holde discourse with the
Car-

Carper: for, I had rather be misunderstood in all, then not to bee vnderstood at all. I will therefore onely beware of the one: but I will scorne the other.

13

Laughing is onely proper to man, amongst all liuing creatures: whereas indeede he ought euer to be weeping, in that he euer sinnes; & the beasts euer laughing, to see man so much abuse his so much reason. O! if a man knew before hee came into the world, what hee should endure
in

in the world, hee would feare his first day, more than his last. I will therefore weepe at mine owne misery, and neuer laugh but at mine owne folly: and since my Master was *Vir dolorum*, a man of griefes, it shall not be said that I am *Vir voluptatum*, a man of mirth.

14

Valour hath many servants going vnder her name: but few of them are her true favorites. Some snatch courage from her; and, wanting wisdom to rule it, are disclaimed by her. Others

thers are Giants in their wordes, and Dwarfes in their deedes. She hates him, who speaks more than he dares doe; and makes him her Champion, who dares do more than he dare speake. I, I: hee is the man with her, who wounds his enemy with his sword; not with his word. Yet, *Christianity* vnhorses euen *Valour* her selfe; and, deposing her; makes new lawes, and proclaimes him the brauest combatant, who can conquer himselfe: that is; who can ascend so high aboue Nature,
as

as to descend belowe
himselfe, and to offer
seruice where hee owes
reuenge. I will inuoke
G O D to endue mee
with this supernaturall
gift; and, withall, to deli-
uer mee from a valiant
drunkard, and a valiant
foole.

15

VWhen my memory
lookes back, as far as she
can see, me thinks it is but
yesterday: & yet I know,
by course of Nature, my
life cannot bee trebbld.
Now, I haue indured so
much misery in my one
Yesterday, that I am af-
fraide

fraide to thinke of the
two To-morrowes.

16

It is a woonder, to see
the childish whining we
now-adayes vse at the fu-
neralls of our friends. If
we could houl them back
again, our lamentations
were to some purpose:
but as they are, they are
vaine, and in vain. If ther-
fore my friend be good, I
will be glad that he is rid
of the world: if hee bee
bad, I will not bee sorry
that the world is rid of
him; but, that so wofull a
world is like to receiue
him. If I haue a friend,
whose

whose soule ioyn'd with mine, makes but one minde; and that at his death, I see, my teares must burst out, or my heart within; I may then perhaps yeeld to the infirmity of the flesh: yet not so much, that he hath left the world, as that he hath left mee in it.

17

He is the most miserable of men, who fashions his body and minde according to the opinion of the vulgar; and he the happiest, who conforms his life to the lawes of a true iudgement. This man

mā knows, that we must heare with many, but decree with few, & ioyning forces with two or three braue retired spirits, hee bandies with a legion of the Vulgar. Hce! looks downe with pitie on the poore Plebeians; & (like *Xerxes*) bewailes their hard hap, in that none of their names shal liue after a few yeares. Knowing that the eternall substance of his soule was breath'd into him, by the Eternall, he cares for nothing which is not able to hold-out with Eternity. I will therefore despise things

things momentary: and
since I have full assurance,
that I shall live in the o-
ther world, my deedes
shal do their best to make
me live in this.

18

Now-a-dayes the clo-
thes are spoken to, and
not the men : and few
have regard to the riches
of the breast; but, of the
backe. He, who in his fa-
shions differs, and dege-
nerates most from his
ancestours, is held the
most generous Gentle-
mā. The world is grown
so sensuall, that the parts
of the body are preferr'd
before

before those of the mind; so that to say, *He is a man of good parts*, is as much to say, as He is a man of good members. Christ sayes that the body is more worth then the raiment: but some of our Gallants make them clothes more worth then their bodies. With me it shall not be a good argument, to say, I will weare this, because it becomes me; but, I will weare this, because it becomes a man: and he that speakes to my clothes, and not to me, shall bee answered by my clothes, and not by me.

Some

19

Some are neuer well,
but when they are vn-
packing their bosomes
with wordes, and whis-
pering their thoughts in
the eares of their reputed
friends: & at length, tho-
rough the perfidiousnes
of som fall brother, they
are brought either to die
shamefull deaths, or to
liue the like liues. If ther-
fore I find my tongue to
be so laxatiue, as that it
cannot holde, but must
needes bewray me, I will
locke my secrets deepe in
my hart: & if my tongue
vnlocke my heart, I will
bite

bite it , and beate my heart for not tying my tongue. I will not doe GOD so great a dishonour, as to demy-deifie Man , in making him priuy to my heart and thoughts.

20

Nothing giues vs delight in this world, but Beauty. We take pleasure in beholding heauē when it is faire, and cleere: but when it is ouer-cast, our minds are clouded, and our bodies ill disposed. Wee loue *Vesta* better, when her face is smooth, and her colours fresh, than

than when her beauty is
blasted, and her visage
wrinkled. For, in Sum-
mer every man lies, with,
& vpon his first mother,
nuzzles himselfe in her
lap, and playes with her
dainties; whereas in the
Winter euery mā keeps
his house: and yet if that
be not neate and sweete,
we loath that too. One
and the samething, being
young, delights; beeing
old, displeases. I wil ther-
fore ioy in nothing, more
thā in Beauty; nor admire
any thing, more than
her: yet since she is such
an Inchantresse, my bodi-
ly eye

eye shall neuer beholde her, but withall my spirituall eye shal be fixt vpon hir Maker ; who made her to feede the sense, not to bewitch the soule : who left her vs , to make vs conceiue how much more excellent is that inconceiucable fairness of the celestiall *Canaan*. In a word ; shee is but a corruptible type of an incorruptible treasure. And as Christ shal consume Antichrist with the brightness of his glory : so shall the blasing beauty of the other world, blast the fading fairness of this.

More

21

More then many there are, to whom Superstition dictates, that it is pleasing to GOD to weare squalid, and vncleane clothes; and that the wellfare of the soule consists in the foule keeping of the bodie. Others there are, whom Hypocrisie leades the same way. They both erre: the former, by not knowing the Scriptures; the later, by transgressing against the: for, Christ commands vs not to looke foule, as the Hypocrites, who disfigure their faces, that they
C may

may seeme vnto men to fast. I will therefore wash my handes, and face, and anoint my head; that my head may bee anoynted with the oyle of gladnes. And since I cannot endure to see the lodging of my body durty, I will much more haue a care, to keepe the chamber of my soule cleane. When my soule is sadde, my countenance shal be merrie: neither wil I so much care to cast vp mine eyes to heauen, as to lift vp my heart to God; not so much respecting the throne, as the inthron'd.

Ma.

22

Many there are, who
neuer serue God, but whē
hee serueth their turne.
Hence it comes to passe,
that the Sea-man mut-
ters against him, when he
hath not a good winde;
& the Plough-mā, when
he hath badde weather.
All this proceedes from
nothing, but the impru-
dency of man; which ac-
cuseth the Prouidence of
God, of Improuidency.
Before there was any
raine at al, what did God
then? Did hee not send a
mist vp from the earth,
which watered all the
C 2 earth?

earth? Hee will not haue his power tied to any ordinary meane; but, will shew vs what hee is, by what he can doe. When therefore mine owne meanes faile me, I will relie vpon God: who is as able to giue mee something, as to make me of nothing; to keepe me to the last, as to make me at the first.

23

He that striues to please the intoxicated multitude, labours as much in vaine, as he that sought to put the winds in a bagge. And the reason is, because
it

it is impossible to please
the godly and vngodly,
the judicial and the vnju-
diciall, the sensible & the
senselesse, both at once.
Neyther Christ, nor his
fore-runner could please
them. For, *Iohn* came
neyther eating nor drin-
king; and they said, He
had a diuell. The Sonne
of Man came eating and
drinking; and they said,
Behold a glutton, and a
drinker of wine, a friend
to Publicans and sinners.
I will therefore take my
Saviours counsell, & seeke
to iustifie my iudgement
to the children of VVise-

dome, of whom she is iustified; and not to fooles, by whom shee is daily crucified.

24

As many haue hungry stomackes; but, few digesting : so many haue apprehending wits; but, few iudging. Hence it comes to passe, that some are wise in words, & fooles in actions. For my part, I had rather it should be said, that I am one of the iudgements of the town, then that I am one of the wits of the towne.

25

Diuers men propound
vnto

vnto themselues diuers ends. One makes honor his end; another, riches: a third hunts after both: a fourth seeks to purchase to himselfe the name and fame of a Schollar; a fift, of a Souldier, &c. As for me, I wil make the honor of God mine end. So shall I be sure that mine end shall not be dishonourable.

26

I haue often wonder'd with my selfe, to thinke that Schollars are the most poore of all others; notwithstanding that they haue the best wits of all

C 4 others.

others. And my wonder neuer left mee, till I considered, that they car'd not for the things of this world, which the Mothe & Canker could corrupt; but, laid vp their treasures in the other world: whereas they, who knew nothing, but the things of this world, carkt and car'd most for the world. Some say, that because *Salomon* vs'd the riches hee had so ill, therfore God would neuer since blesse Schollars with them: But, that is false: for, wee see Kings Philosophers, and Diuines.

uines. I wil beseech God,
to giue mee an estate e-
qually distant from a-
bundance, and penury.
So shall I neuer rise so
high as presumption, nor
fall so low as despaire:
yet of the two, I had ra-
ther haue nothing than
know nothing; that my
body should want, than
my soule.

27

The Hermits are re-
prehended, for seque-
string themselues from
the world: and it is the
opinion of many reue-
rend Diuines, that hee is
most valiant, who grap-

C 5 ples

ples with the enemy; that is, who talkes face to face with the wicked. Yet too much relying vpon this Maxime, hath brought many into the iawes of danger; but, hath fetcht few out. To be a good man in the midst of *Sodome*, to bee abstemious in *Germany*, to bee chaste in *Italy*, all these are hard and rare things; we seeing many returne absolutely vitious from thence, that almost went absolutely vertuous thither. True it is, that Christ kept company with Publicans: but, as
true

true it is, that hee was without the leauell of temptation. We see one man change nature with another, and put on the disposition of him, with whom hee conuerses. I will therefore not onely shun euil, but the meanes to come to it; & to auoid hurt, I will keepe my selfe out of shot: neyther will I presume, being but a man, to follow my Master in that which he did as God.

28

Man consists of two parts; the body and the minde: that is, saith *Lactantius*,

Etantius, of heauen and earth. I will therefore not grudge to let my earth go to earth; that my heauen may go to heauen.

29

The greatest and most common care men haue, is, to *passee away the time*. They desire most to passe away that, which is most pretious. O! if they knew what treasure Time offers to their soules, they would looke with a iealous eye vpon the houre-glasse, and sigh at the dropping of euery sand. They abuse & lose Time, the mother of Experience;

perience; and so, lose Experience, the Mother of Wiledome. It is a hard case, when a dying man shall think with himselfe, that he hath left nothing behind him, wherby posterity may knowe, hee did once liue. If that this man (saith *Seneca*) inhabit this world a thousand yeeres, yet can wee not truly say, *Hic vir diu vixit*, This man liu'd long; but, *Hic vir diu fuit*, This man was long. For my part, I had rather the company would passe away, then the time; except it be such company, as may
helpe

helpe mee to *redeeme the time*. And while I liue heere, I will studie so to vse Time, as that I may come to liue there, *where is no time*.

30

In these times, when mē wil lay an imputation vpō one, they will say, *He is Morally honest*. Certain it is, that hee, who is at no time morally honest, can neuer be religiouslie good. God shewes that hee is our Father by his works, in, and for vs: & we should shewe, that we are his children by our works, to his, & for him.

It

It is not enough, to say
with the thiefe, *Lord, re-
member mee, when thou
comest into thy kingdome,*
vnlesse wee remēber him
here. To belieue Christ,
is not enough; neither is
it enough to belecue in
him: for, wee ought as
well belieue in his com-
maundements, that wee
must doe them; as in his
promises, that wee shall
haue them. Wee reade,
that wee should declare
our faith by our workes;
that is, our invisible belief
by our visible life: but, we
no where read, that wee
should shewe our workes
by

by our faith. True it is,
that the Scripture bids
vs, not to giue almes *sonante tuba*, vvith our
tongues talking of that
wee giue; but, with our
harts thinking for whom
we giue. No, no: he that
glories in his works, shall
neuer bee glorified for
thē. The Publican could
not haue done a work so
acceptable in the sight of
Christ, as was the disclai-
ming his owne workes.
For, as we haue nothing,
but from God: so God
will haue vs confesse, that
we can do nothing with-
out him. I wil haue mer-
cie

cie on my neighbor, that God may haue mercy on mee; and saue him from momentarie misery, that I may be saued frō eternall. Yet, in so doing, will I knowe what I doe; & wil tell, that I doe it for the discharge of my duty, and to Gods glory; who hath promised to make mee a great one in heauen, if I relieue but one of his little ones on earth.

31

Wee reade, that *Alphonfus*, and *Fridcrieus*, Kings of *Spaine* and *Sicily*, recouered their long
lost

lost health (being giuen-
ouer by the Physicians)
by reading historie : *Al-*
phonſus by reading *T. Li-*
uius ; and *Fridericus* by
reading *Q. Curtius*. Two
Christian Kings were
healed by profane histo-
rie. O! if vaine, and vn-
certaine Annales haue
ſuch a miraculous opera-
tion: what haue thoſe ſa-
cred pages, penned by
the hands of Prophets,
and Apoſtles ; & wherein
the Spirit of GOD hath
exprefſed the maieſtie of
God ? All you that are
ſick, come you hither ; &
read heere, where Com-
fort

fort her selfe offers to
cure you. Come hither
Lambes, and you may
wade: come hither Ele-
phants, & you may swim.
Come hither Children,
and feed on milke: come
hither you tooth'd vn-
derstandings, & you shal
feed on hard meat. Lord
let mine eyes lose their
light, in beholding this
light: and let mee reade
that till I die, which can
make mee liue, neuer to
die.

32

Nothing torments a
man more then ambiti-
on. She is the only enemy

to

to Content, and Rebel-
gainst Reason. Shee is
borne with her eyes cast
vp; that is, comparing
her selfe with those, that
are aboue her. If shee
cast her eyes downe, it is
but in scorne of those
that are belovve her. If
shee should bee pearcht
vpon the verie toppe of
heauen, yet shee vvould
desire to clime higher.
That I may not bee sub-
iect to this aspyring di-
uell, I will be contrary to
her; and neuer compare
my selfe, but with my In-
feriours. And if I see no
man more contemptible
than

than my selfe, I vwill yet
retaine the maiestie of a
Man; and thinke that I
am placed Lord, and
King, ouer the Beasts.

33

There is nothing dura-
ble in this vworld, but
grief. As for the word *re-
ioyce*, it requires, in most
toongs, an *Ablatiue Case*;
and is taken away before
it be thoroughly enioyed.
Griefe is a firme and ne-
uer-flitting companiō of
Man: and it neuer for-
sakes him; though all
his friends do. The first
note man sings, is how-
ling; and his last, groning.

I

I will therefore moralize vpon this, and think that the all-griefe wee haue in this world, is but a figure of that all-ioy we shall in- ioy in the next world; & as a sowre Preparatiue, to make vs relish that sweet food the better.

34

Friends are threefold; *profitable, delightful, ver-
tuous*. The two former are imbraced in this world; the later calserd. The name of an honest man is growne odious: and the reputation to be such a one, is a clogge to a mans rising. And there-
fore

fore as one saies, That he
had rather be rich, than
be accounted so: so a man
had better be honest, thā
be reputed so. In these
gayish times, the out-
ward appearance is more
looked into, then the in-
ward essence: and that of
Seneca is verified; *Annu-*
lis magis quā animis
creditur. For my part, I
will not make choice of a
friend, that hath not all
those three accidents vni-
ted in him; to wit, pro-
fit, pleasure, and vertue.
But of what profession
shall this my friend bee?
A knowing, doing scho-
lar.

lar. Hee is the true profitable friend, the onely delightfull, the most trulie vertuous. That he is profitable, appeares in this, that in exchanging vvith him a demand for an answer, a man shall gain a secret, worth a Signiory. That he is delightfull, no man will deny, that hath his vnderstanding but once tickled with his discourse. That hee is the truest vertuous, is easily prooued ; in that other men are in loue with vertue onely by relation: whereas the Scholar, with his vnderstanding part, pries

pries into her fairest partes, and loues her for herselfe onely, without any other base respect. A Merchant loueth a Merchant; as hoping to gaine by him. A Souldier loueth a Souldier; as expecting to be rescued by him: but, a Schollar loueth a Schollar; as desiring to be better instructed by him. I, I: this is loue indeed; and this is a friend indeed: & he that loues not such a friend, hates himselfe.

35

It is a thing worthy
observation, how the
D vulgar

vulgar feedes vpon false opinions. For example; if a man seduce a woman to commit what should be omitted, he is little or nothing defam'd thereby, but shee : the seducer is not so much blam'd, as the seduced. If a child consent with a man to cōmit a villany, I would faine know, whether the child, or the man deserue the sharper censure. If the stronger vessell ouerturn the weaker, which of the causeth the fall ? Some obiect, that a woman should haue more modestie than a man; & therefore

fore is held more culpable in the breach thereof. That a woman should be more shamefac't than a man, I grant; that more shame-minded, I denie. A man should not haue a fearefull blush: but, hee should euer retaine an honest shame. And yet, whosoever should maintaine (against all Ethicks) that modestie is cōmon (though not alike common) to euery age, and sex, he should on his side haue probabilitie: out of which, absurditie neuer yet issued. I haue seene a fellow blush, whose face

Age had pleighted, and whose eyes could neither send out light, nor receive it in. And indeed, it is a thing common to every man, to blush for error in manners, though not in life. Some will answer, There are men, whom nothing can make blush. To whom I reply, that I doubt not, but there are both men and women, whom Impudencie her selfe hath trained vp; and, sitting on their faces, beats-backe the blushing blood. Amongst all the vulgar errors, that of extenuating
mans

mans offence is the grossest: and I would I could with reason murther this opinion. Howsoeuer; if I cannot beat the vulgar from it, yet I will be sure the vulgar shal neuer beat it into mee.

36

It is an Aphorisme in Physick, that we consist of those things by which wee are nourisht: So also falls it out with the soule. For, if she feed vpon grosse and vncleane conversation, shee proues impure: if the conversation bee choice and good, shee growes faire and louclie.

D 3 How-

Howsoeuer my bodie
fare, I will be careful that
my soule sucke her sus-
tenance out of vvhhat is
sweet and good: if it bee
otherwise, shee shall not
once chew it; much lesse
digest it.

37

As at som times, meats;
so at som times, discour-
ses are out of season. To
discourse in matters of
policie, or of controuer-
sie, in the prelence of wo-
men, is altogether as
much out of season, as
Oysters in *Iuly*. Let me
therefore consider how,
vvhhen, and to whom I
speak:

Speak: and if I can speak to no purpose, I will (if I can) hold my tongue to some purpose.

38

There is no such laughing-stock in the world, as the worldling: Hee saith in his heart, *There is no God*; and liues therafter: & on the other side, God saith, hee is not his child; and therefore giues him ouer to his lusts, and permits him so to liue. Hee thinkes the ioy to come vncertaine; and therefore prefers a present certaine sorrow before it; beeing afraid to let his body put

D 4

off

off his infirmities. Lord take me thither, where I shall not conceiue the griefe I doe heere: by taking mee from hence; where I cannot conceiue theioy, I shal haue there.

39

I cannot but laugh at the vaine wishes of men. One vvishes that hee might neuer want mony; another, that he might euer enioy health; a third, that hee might neuer die. Not one of my desires shall fight against necessitie: but, I wil rather wish for that which must bee, than wish, that that may

may not bee, which must
bee.

40

All opinions are not to
be told; but onely such,
as either learned men; or
else the Church of God
haue held before vs. To
leaue antiquitie, & cleaue
to our own opinions, ar-
gues a selfe-opinion, and
no wisdom. Some there
are, who care not how
raw their opinions be, so
they be rare. I for my
part, had rather wander
with cōpany, than alone;
make another mans iudg-
ment my ground, than
ground my selfe vpon.

D 5

mine

mine owne iudgement:
for I had rather that my
Author should be laugh-
ed at, than my selfe.

41

Amongst the diuerse
complaints of men, there
is none so ordinarie, as
that of Age: but, especi-
ally womē are vext with
this old vnwelcom guest;
& had rather cease to be,
than cease to be young.
Hee that tells a woman,
shee hath a wrinkle in
her face, giues her a wound
in the hart. If her com-
plexion faile neuer so lit-
tle, her spirit falls with it.
Shee feares not Death a-
whit,

whit; but his ordinarie
forerunner, Age. Many
men also become vvo-
manish; & haue herma-
phroditicall minds. If a
verdict of vvomen once
pronounce them ill-fa-
uor'd, they streight se-
quester themselues from
the world; as, vnworthy
of the world. I care not if
my corruptible part rot,
so my fairer part fade
not: nor passe I so much
for the beautie of the
Case, as for the glorious
splendour of the inclosed
Image.

42

Many trauell: but, few
deserue

deserue to be stiled Trauellers. To fetch-home apish gestures, queint fashions, new vices, is now becom the proposed end of a Traueller. There is no better sport, than to read some of their written Obseruations. One sets downe, what delicate Wines, and Salats haue been subiect to the command of his palate. Another discouers strange stratagems in a gun-hole. A third, writes out all superscriptions of Hospitals, &c. Phy vpon it; that a man should goe from home, to goe from himselfe,

himselfe, and returne destitute of the little wit he caried out with him. The wisest of Grecians esteemed him wise, who had seene many Cities, and the diuers manners of men. Euery Carrier can see many Citties, & the different natures of Nations: but, to discern betwixt them, & pick wisdom out of them, that requires the man; and such a man did *Homer* require. The reason why wee trauell, is, because all happy wits raigne not vnder one Climate; and therefore are to be hunted out.

out. Who would not wade a million of miles, to enterchange discourse with a *Scaliger*, a *Lipsius*, or a *Canabone*? My mind therefore shall traue more than my body; when the later rests, the former shall labour: and my care shal be greater to please my Vnderstanding, than my Sense.

43

It is a common saying, that a continuall companion is a mans shadow. This saying is neuer so true, as when a substantiall fellow hath an Asse, and a shadowe to associate

ate him. And as shadows cannot be scene in darknesse, but by light; no more can darke and dull vnderstandings discern this shadow frō this substance: for, that cannot bee discover'd without the light of some bright Intellect.

44

An Hypocrite thinks himselfe the vviseſt of men: but, at laſt he finds it otherwiſe. He thinks, that his knauerie is vnſcene, becauſe it is vnpu- niſht: but, hee is decei- ued. For, not onely the ſearcher of hearts ſees him,

Least

him, but also men (who can guesse at hearts) will at length espie him. For, as hee that weares another mans garment, will at length bee discovered either by the overlength, too shortnesse, or over-widenesse, or some other default of the raiment: so he that puts on an outward habite of sincerity, of which he neuer had the lowest inward tincture, will in time bee found faulty through the want of some thing, or other, requisite to such a holy professor. I will not therefore dissemble, either

ther with God, or man;
but, professe that liuing,
which I will pronounce
dying.

45

Some will imitate
Great men, thogh it be in
the greatest vices. These
are miss-led by opinion.
For, as a golden rule, be-
ing crooked, can not mea-
sure a thing, so well, as
a plaine straight stick: so
neither can wee square
our actions by the vnru-
ly liues of Princes so fitly,
as by the plain, euen, and
vertuous courses of the
Poor. I will honor Great-
nesse: but, I will both
honour

honour & imitate goodnes; and will not hold him good who is great, but him great who is good.

46

A drunkard is no good secret-keeper. It is the property of a drunkard, to disgorge his bosome, with his stomak; to empty his minde, with his maw. I will, therefore, not tell a bibber what I would not heare againe; least I heare of it againe, from those to whom I dare not avouch it againe.

47

Some say all they hear;
and

& report that with confidence, which was related to them with doubt. These alwayes purchase laughter ; and now and then peril. I wil not, therefore, tell all I heare : but, I will heare, againe and againe, that which I tell.

48

Curiosity, and Inquisition, are two great enemies to Wisedome. One being demaunded what *Cesar* whispered in his eare, made answer, that *Cesar* tolde him, hee would inuent a very strange punishment for such as pried into his words,

words, and actions. This Vice is very incident to young Courtiers : who inquire after the discourses and courses of *Ioue & Iuno* ; of the King and Queene. I will not aske what I should not aske ; least I hear what I would not heare.

49

There is nothing so much to bee desired in this world, as health ; Without it, the body cannot trauell ; nor the soule well discourse. Without it, Kings esteem themselves more miserable than Beggars ;
and

and would giue their Kingdomes for an houre of ease. I will vse health, as I do my dearest friend, whome I detaine by all meanes I can: and, going away, I straight deuise how to get him againe.

50

No vice gets a man so many enemies, as Pride. The humble loath the proud man, because hee is so farre different from their straine: and the haughtie hate him, because hee would equall them. If I bee proud of any thing, it shall bee of my humilitie.

Some

51

Some make their bellies their gods; and pray to him that feedes the Foule of the Aire, to feed them with the Foule of the Aire. They are not so much solicitous what they shall weare to-morrow, as what they shall eat to-morrow. For my part, as I will looke to my bellie, that it sterue not; so I will looke to it, that it stretch not.

52

No humane study is so profitable, as morall Philosophie. *No other study,* saith *Seneca,* can dimi-

nise

nish griefes, and subdue
Passions; nor make a man
more liberall, more iust,
more temperate. Seneca
might haue also added,
that no other study can
fit a man with manners,
and a faire behauior. *Fer-*
dinand the Emperor, ma-
king a speech in a publike
assembly, by chance gaue
Priscian a fillip or two.
Which a Bishop hearing,
started vp, and said; *Ca-*
sar, you haue forgotten
your *Grammar*: to whom
Cesar; And you haue for-
gotten your *Ethicks*, Bi-
shoppe. The reply was
good; but, not rough e-
nough

nough for an admonitiō
 so rude. From, hence it is
 that Schollars, defective
 in this studie, are tear-
 med, by the Vulgar, *Meer*
Schollars; that is, *Pure*
puppies. Before I seeke to
 know other things, I will
 seeke to knowe my selfe.

53

Constancy is no vertue,
 if it be (might I so speak)
 devored to vice. Change,
 in the vitious, is as great
 a vertue, as Constancie in
 the vertuous. I wil ther-
 fore be incōstant to Vice,
 who is incertaine and in-
 stable of her selfe; & con-
 stant to Vertue, who is
 euer

euver the same, and her selfe.

54

They say, there is a kind of resemblance between Sleepe and Death. As therefore hee that is wearied with the dayes toyle, doth not grudge to goe to bed, as hoping to rise againe: So I, oppressed with the excesse & cares of many dayes, wil gladly sleepe-out that long, slowe-pas't Night. Neither will I think much to goe to my earthly bed; as knowing that I shall rise againe, and put-on an incorruptible raiment.

E

Ma-

55

Mariage was ordained by God for mans comfort: and yet man often times abuseth it to Gods dishonour, and his owne discomfort. The reason heerof is, because al bodies are not of one constitution: and therefore soules, following the humors of their bodies, haue not all one disposition. VVhen therefore two differing natures meet, & see they are tied one to the other; they will cut the very thred of life, to be loose, though it be with the loss of their soules.

soules. Parents, therefore, do ill, to match those together, betwixt vvhom Nature hath placed an *Antipathy*, & a loathing. What a cruell part is it of a Parent, to marry his childe to him that hath most, whē shee hates him most? I pray God, some of them doe not one day giue a deare account of some deare soules, whose faire bodies they haue begotten; doing perpetuall penance, for placing wealth aboue woorth. Had I a child, that loath'd the man that I lik't, I would sooner send her to

the Church-yard to bee buried, than to the Church to be married; and should thinke, I did her a greater courtesie, to wed her to a Graue, than to Griefe.

56

There is nothing that man at once glories in, and grudges at, but Seruice. Hee is proud, when hee thinks himselfe the servant of God: and hee is abiect, when hee considers that hee is subiect to his fellow subiects. Hee mutters against God, accusing him of iniustice, for that hee dimmes his
bright

bright beginning, with a
base succession; & made
him not only to his own
glory, but also to augmēt
the vaine glory of men.
The very name of King,
is as an allarum to stir &
rouse vp his envy: and he
feares him with the same
feare, that he does the di-
uell. Man is deceiued: for,
the Deity is serued not
onely in the Deity, but in
Magistrates, in Parents,
in Tutors; & in all those,
whom hee, that is aboue
all, hath placed aboue vs.
I will not therefore think
I serue God onely, when
I immediatly obey his
E 3 wil;

will; but also, when I obey the wills of those, whom hee wills me to obey: & I wil make a holy vow, of an idle complement; vowing my selfe the servant of his servants.

57

As there are few good Physicians for the body: so there are not many for the soule. As those of the bodie let many die, for want of skill: so those of the soule let manie perish, because they knowe not how to apply themselves vnto them. I haue scene an Empirick prescribe

scribe a cold remedy for a colde disease; like those who seek to cure the desperation of Gods mercie, with the declaration of his iustice. As therefore the Physician of the bodie is not esteemed, except hee can giue a reason for what hee does; no more is the Physician of the soule to be valued, vnlesse hee can giue a reason of that hee saies. GOD hath left to his Ministers, weapons to wound, and balmes to heale; Keyes to open, & keyes to shut: but, some of them wanting theological pruden-

cie, manage these things amisse. As, therefore, knowing the constitution of mine owne body, I will giue the Physician direction in som things: so, knowing well the ill estate of mine own soule, I will in some things supply the defect and ignorance of my ghostly Physician.

58

It is a common speech, that *Every man is either a foole or a Physician*: that is, he knowes, what does him good, and takes it; and look what does him hurt, hee refuses it. It fares

fares not so in matters of the soule. For, in those, most are fooles: and few are Physicians; like childrē, coueting that which harmes them, and flying that which helps them. I care not if I be a foole in my bodily diet, so I be a Physician for the health of my soule.

59

It is a thing worthy the consideration; that thogh the soule be her selfe imprisoned in the body, yet shee cannot endure that her prison should be imprisoned. Of this there is a two-folde reason: first,

E 5

be-

because shee loues not to be double walled in; and, secondly, this brings to her mind, her owne imprisonment, vvith the thraldome, and subiection shee liues in to the Sense. Yet withall, tis a thing remarkable in her, that shee is neuer so glad, as when shee hath giuen her body the slip, & left it imprisoned in the Graue: thogh at Natures first motion, she was loth to part from it; as hauing dwelt so long in it. Lord, let my bodie goe to his earthly prison, that my soule may enioy that heavenly

& accustomed discourse.
I will therefore feede my
soule with varietie ; but,
not with confusion.

64

Euery man thinks, that,
which is opposed to the
extreamest of his griefes,
to be mans chiefe felicity.
The poor man iudges
riches , the sicke man
health , the prisoner liberty,
to bee the highest
happinesse . I my selfe,
when I haue been discontented
(as I haue beene
often) haue thought content
to be the best blisse :
and I often fall into the
relapse , and imbrace
that

that opinion. Hence-forward, I will place my felicity in those things, which may bring me to that neuer fading felicity: and if my soule haue content heere, I will thinke that shee is contented with this world; and so hath lost the only marke of her immortality.

65

God lookes for most honour from those, to whom hee hath giuen greatest honor. As Princes haue the highest place vpon Earth; so should they do the greatest homage to Heauen.

Nothing

66

Nothing in this life is
so vnfauiory as Old-age.
The sadnes of mans last
dayes, is sufficient to pay
him for the folly of the
first. The neerer Age
comes to her growth, the
neerer Beauty is to her
bane. For, in this pen-
siue time, euery thing
withers, and groweth
old, but Euill: and that
retaines his full vigour.
Lord, let my soule then
flourish when my body
fades: and let the con-
cord of my minde fight
against the discord of my
body.

No.

67

Nothing is so terrible to the greatest part of mortality, as Death. This little leane dwarfe will beard a Monarch, in the midst of his Army; making him shake, that whilome shook Towers, and made the Earth it selfe tremble with the weight of his Hoaste. Great *Alexander* was a little childe in this : and though he had often met Death face to face, yet at last he turned his back to him, and would haue hid himselfe from him ; as hoping to be inuisible to his

his inuisible Enemy.
What an absurdity is it
in a man to seek to choak
Nature! or to grudge her
the voyding of her excre-
ments! As when I was
borne, another died: so I
will consider, that when
I die, another is borne.
If Nature bee wearie of
mee, I will bee weary of
my selfe: I were a foole
if I should not. For, as no
man can play vpon a
broken instrument; no
more can any soule recre-
ate her selfe with a bad
instrumentaliz'd body. If,
therefore Life flie from
me, I will not flie from
Death.

Death. 68

When men are calumniated, they growe angry : and if they be reprehended for any predominant vice in them, they seek to excuse and extenuate it. I will not do so; but, will hearken to *Epictetus* : who wils mee, not to deny the sinnes mine enemy taxes mee with; but, to reprove his ignorance : in that, being vnacquainted with the infinitie of my crimes, he layes only two or three to my charge; whereas indeede I am guilty of a million.

As

69

As Sin sold the world
to Death : so Death
bought the world at the
hands of Sinne ; it being
the will of the heauenly
Father, with the death of
one to buy euerlasting
life for all. Blessed be he
then, that died the cursed
death of the Crosse, that
wee may lead a blessed
life without crosses.

70

Christ himselfe sayes,
that *Many are called, but
few are chosen*. Many
are call'd Christians,
who are not chosen to
liue with Christ. Many
are

are in the Church, that are not of the Church: and many visible members there are, which belong not to the invisible body; nor receive their motion from the invisible Head. We, whose soules look vpon others through the dimme spectacles of Sense, doe often times take a *udas* for a *Nathanaell*, and (contrarily) a *Simon Peter*, for a *Simon Magus*. Let vs then spare to iudge; least wee be iudged to bee vniust, by that iust Iudge, at the dreadful day of Iudgment. I, I: this is a safe course;

course; and this wil I obserue : because I knowe not, whether or no, the *Saul* I lee novv, may proue a *Paul* to-morow.

71

The world delights in those, that delight in it. The reason therfore, why the world cōtemnes me, is because it is cōtemned of mee. So then there must be a mitigation on both sides. To a mitigation I may be brought; to a subiection, neuer.

72

The diuell is neuer so busie, as when a man is idle. Hec hath no so fit instru-

instrument to worke by,
as by Sloth: which is, in-
deed, the mother of vice.
I will therefore abandon
this mother; least in time
she bring mee to that fa-
ther.

73

Many pray: but, fewe
pray aright. Some pre-
sume to beg that, which
God in his iustice cannot
grant: and others againe
despaire to craue that,
which God in his mercy
will not deny. I will not
therefore begge all that
which I would; but, all
that which I should.

There

74

There is nothing in this world, that all men shunne so much, as Baseness: yet many run into it, because few know the true definition of it. Opinion styles many things base, which Vertue calls bright, and glorious. We see Gentlemen asham'd, and hang downe their heads, when they looke vp to the place, vvhether their Ancestors sate. And why doe they this? Because they doe not think it any disparagement, to decline from the vertue of their Ancestors; but,

F from

from their riches. If Po-
uertie take-vp her resi-
dence in mee, or change
beings with me; yet shall
she neuer make me think
my selfe base, so long as
Vertue leaues mee anie
one sparke of her bright-
nesse.

75

The balest griefe of
all, is that, which receiues
his birth frō the death of
a Horse or a Cow; or
from the losse of the two
too high-priz'd Metalls.
Phy vpon it, that a man
should hurt his internall
substāce, for the want of
externall. If the Sun and
Moone

Moone shine vpon mee, I
shall thinke they doe me
a sufficient fauour; with-
out presuming to im-
plore their descension in-
to my pockets: but, if the
Sunne and Moone, that
is, Gold & Siluer, vouch-
safing to make my poc-
kets their Spheres, shall
afterwards (out of their
Planeticall inconstancie)
skippe out, and wander
frō me; I wil not mourn,
and say, I haue lost them:
but, that I haue rendred,
and sent them backe to
him, who sent, and gaue
them vnto mee.

76

Pouertie lyes begging in the streets, and no man pitties her. The reason is, because it is against the nature of man to pittie a cōmon enemy to Mankind. Man should consider, that though Pouertie bee his worldly enemy, yet she is his spirituall friend.

77

Euery thing hath his fit application: but, few find it. Some, by the extraordinary application of a thing common, will bring the Reader both into admiration and delight.

light. Others againe, by an vnwittie application, make *non*-Sense; and infuse lothing into the nice stomach of the Reader. I wil apply nothing, which may not imply something.

78

All men cry-out for plaine dealing: but, fewe loue the trade. It is an old Prouerb, that he that vseth it long, shall die a beggar. Sure I am, that hee, who vseth it euer, shall die rich: Hee that saw him in secret, wil reward him in secret. Hee shall enter, and inhabite

F 3

hea-

heauen, and partake of that true treasure; whereas the hypocrite leaues his wealth behind him, and carries his woe with him.

79

Eating, and drinking too much, are two great vices. Yet, of the two, too much eating is the greater. To drink too much, comes often times from constraint: but, to eat too much, proceeds from a mans inordinate appetite. Hee that is a drunkard, may iustlie blame others: but, he that is a glutton, can iustly blame none

none but himselfe. I wil,
therfore, make my appe-
tite conformable to my
digestion: so shal I be sure
neither to eat too much,
nor too little.

80

Some fearing their
names should die, build
houses ; to make posteri-
tie know, that they once
were, and were wealthy.
This indeede tells the
world that they had pur-
ses ; but, not that they
had pates. He is the man,
who trusts not to often-
tripping Tradition ; but
pleads his owne Cause to
Posteritie ; making her

F 4 con-

confesse, that hee was a man of deeds, thogh not a man of drosse.

81

A great mans fauor is hardly got, & easily lost. Hee keeps a man to serue his turne; but, not to obserue his turnings. The greatest part of his followers, are like his horses: they carry him; and hee guides them. That horse which offersto fling him, or that is not tēder-mouth'd, hee puts off, as a head-strong lade. It is better therefore to serue God, who is voyd of all accidents, and humors;
than

than man, who by them
is made voide of reason:
and hee that is most vnfit
to obserue man, is the
most fit to serue God.

82

The Church militant,
labours to bee vnited to
the triumphant; and
the triumphant longs for
the vnion. Lord then
ioyne them; and let sor-
row seuer them no lon-
ger.

83

Nature binds men one
to the other; but, neuer
so fast as when she chains
them together with the
linkes of vertue. Nature

F 5

may

may make mee loue my kinred: but, Vertue will make mee doe more.

84

Hee that hates a man, because he hath some notorious vices, is rash and vnaduised: for, if hee did but looke into the same man, he should find some eminent vertues in him. I will not shunne his presence that hath a good nature, and but one vertue; as knowing my selfe to be all vitious.

85

It is an vsuall speech, that nothing is saide, vvhich hath not beene said

saide before. If it be meāt,
that no words are spoke,
which haue not beene
spoke before, that is false:
and if the meaning bee,
that nothing is thought,
vvhich hath not beene
thought before, that is
false too. For, we see that
euery day reveales a new
secret to the world; and
that for neuer heard-of
things, wee are faine to
faine neuer heard-of
words. I wil rather think
all braines are exhausted,
than Nature.

86

Vertue is placed euen
in the midst of Vice.
Libera-

Liberalitie, is placed betwixt Auarice and Prodigality; Valour, betwixt Cowardise & Rashnesse; Mercie, betwixt Cruelty, and a fond Lenity. Take courage, Vertue: thou shalt once shake-off thy priuation; and put-on a habit, without reiterated actions.

87

Hee that meets with a contentious foole, doth wisely in granting all hee objects: for, it is more policie, to gaine a friend without trouble, than a foe with it.

88

The

The same holdes with GOD, that does with great Lords : he loues to be well followed and attended. But, neither desert, nor great friends, can preferre a man to him : onely those whom hee likes, hee chooses. I had rather follow him, than go before Emperours.

89

A yong man is like a wilde horse ; who, if hee want a curbe, will runne himselfe to death. Those parents , therefore , are wise, who ioyne correction, with direction ; and keepe those in, who else would

would lash-out.

90

It is a thing difficult, to finde out the humors of men ; because many dissemble their dispositions . This businesse requires a crafty, and experienced wit : for, deceit is neuer so soon discover'd as by the deceitfull.

91

Passion is the onely enemy to Wisedome. He that conquers this enemy, makes Wisedome his friend.

92

A lingring hatred is
badde.

badde. Gods children
are angry, yet sinne not.
My wrath shall go down
with the sunne: but, my
loue shall endure longer
than the sunne it selfe.

93

Affectation makes a
wise man a foole; but, if it
meete with a foole, it
makes him an intolera-
ble Ass. In these later,
lame times, we see many
affect defects; and to bee
proud of that, which in-
deede they should bee
asham'd of. Since Na-
ture hath made me som-
what better than a foole;
let mee beware, that af-
fection

fection make mee not worse than a foole.

94

It is a question worth the inquiring into, whether or no, all ostentation bee to be auoided. The Philosophers cried-out, *Sume superbiam quæsitâ meritis*: Assume a pride proportionable to thy merits. And indeede, both Morality, and Policy, perswade it; for, generally, wee see those vnderualue of all men, who vnderalue themselves. Yet, the word of God is to be obserued, before the obseruations of men.

Com-

95

Cömines obserues this in *Lewis* the XI. that hee would euen toile, to gain any man that might either profit, or hurt him This is an excellent policie; and little or nothing (or rather, in nothing) repugnant to diuinity.

96

Religion is often made a cloak to villany. But, at one time or other, Villany will cast-off her cloak: and he that is wise, will perceiue and detest it. I wonder, that men do not tremble (as being before God) when they dissemble

dissemble before men.

97

Nothing should so
neerely touch, nor so
much move a Prince, as
a base report of his pre-
decessour; though hee
were his vtter enemy.
For, though he himselfe
lead the life of a blessed
Angell; yet, from some
mouthes wherein Ca-
lummy cloysters her
selfe) as much imputa-
tion shall bee laied vpon
him, as can be cast vpon
the Diuell; which, his
Successour, in imitation
of him, will winke-at.
How many ministers of
hell,

hell, now-adayes, not only reuile Gods on Earth, with words, but with written wordes also? Historiographers may lightly touch the faults of Princes: but, if they raile at their persons, they cease to bee Historians, and become maleuolent Oratours. Princes, therefore, should not imagine that their present fame wil be permanent; but, should take this prescribed, or som other course: by which, they may as well stoppe the mouthes of the reuealers of their vices, and reuilers of their
per-

persons; as let-loose the
tongues that trumpet-
out their vertues.

98

As, on the one side, it
sauiours much of indis-
cretion, to remember a
man of any thing by
which hee hath either
done himselfe disgrace,
or receiu'd it frō others:
so, on the other side, it is
a point of Wisdome, to
put one in minde of any
action of his brauely per-
formed; of any speech of
his vtter'd with the asto-
nishment of the audi-
ence; or of any Office in
the Common-wealth,
which

which hee hath vndergone with honour, and with augmentation of his reputation. Hee that delights to displease men, will at length reape no great pleasure.

99

Humility may bee without honour : but, honour cannot be without humility : if it bee, it is but bastard. There is no surer way than this, to finde-out bastards, father'd vpon the Nobility.

100

It is foolish, to bragge of riches, or any external thing

thing, in the company of others. For, the better sort will thinke it done in enuy, and emulation of them: and the worse will take it done, in contempt of them. He that brags of things without, hath but little within.

101

If the Miser did but looke into what he does, hee would neuer bee so miserable. He is euer solicitous; and hath scarce one happy houre in the course of his whole life. He hoords and layes-up, not knowing who shall enioy it: and oftentimes they

they enioy it, who lay it out as fast; not caring what become of it. So that it plainly appeares, the whole life of an Vsurer is nothing but misery and vexation. O that a Cormorant did knowe, how many beautiful bodies starue, & how many substantiall soules faint, for want of his cash! hee would not onely willingly part with all his pelfe, but sel his owne body to solace their soules. But, indeed, he is not so much to be blamed: because, whereas charity begins at home in others, cruel-
tie

ie beginnes at home in him : & he almost starues himself, that others, whō hee suffers to starue, may not take exception. Eue-ry-one is not guilty of this Vice. The Prodigall hath such vse for his mony at home, that he can put none to vse abroad. Some get by the vse of their mony: he loseth by the vse of his.

To



To Vertue.

O Great, & glorious
 Goddesse of the
 good; thou suter,
 and thou vvoor of the
 vvicked; thou, without
 whō the mightiest Mo-
 narchs are but poore, &
 miserable; and with whō
 the basest Begger is
 great, and mighty: thou
 Mistres of so many mild
 Martyrs; thou Gouver-
 nesse of all sweet disposi-
 tions; thou beginner, cō-
 G tinuer,

tinuer, & perfecter of all honorable actions, Vertue; to thee I consecrate this little languishing Work, together with all the humble indeauors of my soule. Gracious Mistresse, as thou hast hitherto hardned mee against all the buffets of hard-fisted Fortune, and armed mee against the kicking of Asses, and the hissing of Geese: so giue me still encouragements to maintaine thy cause against thy black-visag'd enemy, Vice. And seeing thou art a Mistres of many seruants, I must not
onely

only remember my self,
but beseech thee also, to
remember all those that
suffer for thy sake. Giue
an end to their miserie:
least misery cause their
end; and so thou be desti-
tute of seruants: for, the
next Age (take the word
of thy deuoted) will not
afford thee many. Make
much therefore, make
much of those, vvho by
thee are made more than
earthly: let them adorne
earth yet awhile; and let
vs a little longer triumph
in them heer, before they
themselues triumph in
heauen. The world hath

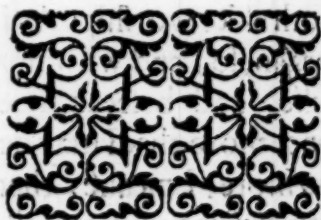
need of them, bright Em-
presse : The world hath
need of them ; in that
pretious precepts neuer
shine so much, as vwhen
they are set in examples;
nor examples, as vwhen
they are sette in curious
creatures.

The Philosopher
saith, that, if the vworld
had the full view of thee,
thou wouldest so dazle
the eyes of Mortalitie,
that admiration vwould
lay it in a transe. But,
sence some cannot behold thy
essence : and therefore,
we were much to blame,
if we should not honour
thee

thee much in those, in whom wee see euen a little of thee. But, if we see almost all thee, in some other selfe of thine; then pardon vs, if we giue you both alike worship. As I began, so I end with my selfe; and beseech thee once more, that I may be no more: I meane, that my malsie part may fall, before my ethereall fall into any thing base, or belowe the height of that blood, which hath runne through the veines of so many valiant & truly honorable persons. If thou grant this, great God-
G 3 desse,

desse, I vwill then make
this my Motto,

Virtute tutè.



An

An Aduertise-
ment from the Transla-
tor, to the Rea-
der.

WHosoever shall
come to the rea-
ding of this O-
ration, let him know, that
it is not translated like
Quæ genus, to teach any
man to construe. I have
not rendred verbum ver-
bo: but, verba verbo; and
in some places, verbum
verbis. As in Printing,
many faults usually escape
in the first Prooffe: so ma-
ny errors in the first Edi-
tion.

tion. I confesse, through
haste, I haue not alwayes
closely followed the An-
thors steppes. If euer it be
reprinted, all shall beere-
dressed. In the meantime,
it may bee vuell under-
stood, though it bee ill
translated. I had neuer
undertaken it, had it not
been written against Ca-
lummy: who hath wronged
mee; and may beereafter,
more, than euer Fortune
did, or can doe. No, no: I
had rather contemplate a
thousand lines, than turn
one; the taske beeing more
noble: Sith, as Aristotle
saith, Deus, si qua felici-
tate

tate gaudet, gaudet contemplatione. *Besides; I plainly see, that the only thing which hath brought Scholars out of request, hath been Translating. Let these suffice.*

An Oration of
Iustus Lipsius, against
Calumny.

THis day, this day,
am I to speake of
Calumny, and to
draw and lugge this Vice
into the light. Thou
God, who art goodnesse,
brightnesse, and all loue,

G 5 bee

bee a light to the steps of my dimme Intellect, and lead me against a vice, of all vices the greatest enemy to thee. Moue my minde and tongue, that I may instill innocency and humanity into Humanity; winning men to shew honesty, peace, & charity, in their liues, discourses, and writings. Calumny I heere define to be, *a guilefull, priuie wounding, and diminishing of anothers fame, either in word, or with penne.* Calumny is so called *a caluendo*: which (being an olde, and

and obsolete word) implied as much, as *to abuse*, or *deceiue*. For, Calumny, in generall, lieth, and beguileth (as heereafter I will shew) and deriues her authority frō lying, and deceiuing. The Græcians named her διαβολήν ; and that, verie properly : because shee pearces, stickes, & strikes through, with the all-harming dart of her venom'd tongue. So that Calumny hath two proposed ends : the one, to deceiue ; which the Latines consider'd : the other, to hurt ; which the Græcians

Græcians oft obserued.
O Vice of Vices! and yet
in these Times what is
more frequent? what
more inseparable com-
panion of publique, and
private ruines? I may yet
adde, and ask, what hath
beeene more neglected by
moderne, and antient
Writers? Wherefore,
since there is not any one
found (to my know-
ledge) who hath writ-
ten of it, or against it; I
hope, this Treatise of it
will not bee vnprofitable
to you, nor inglorious to
mee, who first beginne
to lay it open, and to ex-
plane

plane it with my plaine
stile. Three principall
things then there are,
from which the present
discourse must be deriv'd.
First, I will shew how fil-
thy, and loathsome Ca-
lumny is; secondly, how
pernicious; thirdly, how
to be avoided. Whilst I
severally discourse of
these, somewhat amply,
and acutely, I shall desire
this faire Audience, not
onely to lend mee their
minds, but their eares;
and to fill and guide the
sailes (as I may say) of
my Oration, with the
Zephyrus, or gentle gale
of.

of their lone-breathing thoughts.

As for the filthiness of Calumny, it cannot bee more cleerely prooued, than by this two-folde argument: to weet, that it selfe, and all those in whom it dwels, are most loathsome. The persons, that harbour it, are branded with these three markes; base, idle, prattling: So truely, by mee termed base, that I deny not only any good, but any indifferently good, or lofty spirit, cuer to haue been blemisht with this blot. Examine the
o'de,

olde, and these our moderne Times, and you shall neuer reade, see, or heare, that any haue beene prone to this vice, but onely sad, and maligne natures, envying others and distrusting themselves; whom melancholy *Saturne* hath blasted with his starre. Did you neuer see little, cowardly dogs barke at guests, that durst not bite beaſts? Why, such are these worser sort of men; who are borne onely to hurt and vex the harmlesse. I say, they are borne to that end; because they
doe

doe so leane, and incline to this vice, that they are neuer quiet, but when they haue made others vnquiet. Their second marke is Idlenesse: than which nothing is more apparent; since the first sparke, and tinder of Calumny, is Sloth: for, no man will haue leasure to enquire into other mens affaires, who is deteined by his owne. In sluggish, and drowish people, this godlesse Goddesse takes vp her lodging, and there laies the foundation of her kingdome. Hee that denies this, let him but a
little

little frequent the Palaces of Princes, and places of Pleading : in which, occasion & matter of Calumny is daily, and abundantly, sown by those, who make this their only businesse, *To walke and talke.* VVhatsoever is publikely, or priuately done, is there censured, and scourged. The Prince, & his Counsellours are said to doe amisse : one man is said to haue done this ; another man to haue spoken that. To conclude ; no report of any man can stand with them vnblemisht, and

and vnflandred. And if
wise, and experienced
men did this, I could the
better beare with it: but,
now, men not only most
idle, but also most igno-
rant, do busie themselues
in those things, to whose
height, their sense, and
vnderstanding will not
reach. As in a ship an
vnskillful passenger is not
to bee endur'd, that tea-
ches, & chides the Ma-
riners, when he himselve
will lend hand neither to
the Rudder, nor to the
Ore: so also, vnto vs, these
emptie vessells must
needes bee molestfull,
which

which sound most, and
haue least liquor in them.
To be brieft; their last
marke is prattling. And,
indeede, how should
they be other? since it is
proper to these babblers,
not only to speak much,
but much euill. Haue a-
ny of you at any time
ranked your selues with
those head-strong vnta-
med people, who haue,
as *Pindar* saith, vncurbed
mouthes? If you haue;
tell me, was not the grea-
test part of their talke
not onely of some body,
but against some body?
surely, it was. For, they
vent

vent things, both heard, and vnheard; mingling things true and certaine, with things vaine, and vncertaine. And, as in a lake of *Iudaea*, call'd *Asphaltes*, nothing sinks; but vwhatsoever is cast in, swimmes vpon the surface of the water; so, nothing goes to the bottom of their bosomes; all things keep the toppe, and flore ouer. But, to say the truth, how should they fauor others, when they cannot spare themselves? For, it is the nature of this discase, to make them raile against them.

themselves, when they haue nothing to speake against others. As in an extreame & long dearth, our bodies, for want of nourishment, feede vpon themselves: so falles it out with them.

I haue now sufficiently discoursed vnto you of the Minions of Calumny: I will therefore (as order requires) bring her selfe vpon the Stage, with her owne true countenance. I confesse, all vice to be detestable, vglie, and loathsome; but, this aboue all other: vvhich doth not onely reigne

reigne in filthy people, but is also begotten, and borne of loathsome Parents. The Poets faine their *Chimara* to haue threebodies. They faine: but, I dare sweare, that to the composition of Calumny, the mixtion of three vices is necessarie. For, Lying, and Enuy are her Parents; and Curiofitie, her Nurse. Consider, with your selues, vvhat a faire infant this must needs bee, which receiues her being from three such foule vices. I said, and said truly, that Lying was her father; because

cause it inspires and animates Calumny: which without Lying, languisheth, having neither life nor soule. What Backbiter was ever yet content with the naked truth only? which of them vvas ever yet pleased to call a figge a figge? And, indeede, hee cannot choose but doe so; in that hee hath no power to hurt, nor can attaine to his proposed end, if he keep himselfe within the limits of truth. Therefore hee addes to euery thing and as that sound of neighbouring Valleies (which
wee

wee call Eccho) returns two or three words, for one: so he doubles things heard, and seene. Haue I in a word or two complained of any man? hee wil say, I haue sharply accused him. Haue I made doubt of any thing? hee will say, I haue carped at all. Haue I my selfe some doubtfull speach, or sentence, hee wil choose the worse sense. In a word; as the Physicians say of their cupping glasses, that they draw-out nothing but the most impure blood of all: so I may more truly say of a
Slan-

Slanderer, that he neither attracts, nor receiues any thing vnto him, or into him, that is not euill. But, I would hee did detract onely: for, oftentimes, he addes, and reports those things to haue been done, & spoke by vs, which we neuer so much as dream'd of. As Spiders, with a wonderfull Art, bring-foorth threads and cobwebs, out of their bodies: so, hee begets, and weaues subtle snares with his wit. I haue truly & sufficiently shewed, that Lying is the Father of Calumny: it

H now

now resteth that I proue
Envy to be her Mother;
who in the malignant
wombe of her wit, con-
ceiues, beares, and at last
brings forth this impious
infant. This is easily pro-
ued, by the maners and
deeds of Calumniators:
for, they sildome drawe
that same-defacing wea-
pon vpon base people, &
men of their owne coate;
but, vpon those vvhom
they see to excell others
in vertue, in learning, or
in some other thing wor-
thy admiration. As Run-
ners doe not looke backe
for the lagers, but strue

to out-strip the formost:
so, Calumny pursues the
better sort.

It vvas obserued in
the sportes of old, that
Bulls would roare, and
wex enrag'd at the sight
of any redde, or purple
thing; which, notwith-
standing are the most
faire of all colours: the
like may be scene in these
men; whose rancor is stir-
red vp by Vertue.

Last of all, I added, that
Curiositie was the Nurle
of Calumny. And that,
very truly; sith she feeds
and fosters this Damlell
with the long sought-for

meat of speeches and rumors. Take her frō Calumny, and what can she doe? Shee will straight wex weak, faint, & emptie; hauing more will, thā power to hurt. For, shee hath matter ministred to her, by Curiosity: who, dwelling neuer at home, but ranging alwaies abroad, enters not onely the houses, but the minds of all men; beeing euer watchful, neuer sleeping. It is she, it is she, that gathers reports together, & vents them to him that next accosteth her, saluting him thus: Giue me
your

your hand. What news?
What's done at Court?
How stand the affaires
of England? How, of
France? What doth *Titu-*
us? What doth *Seius*?
These things, & other
of like nature, dooth she
pry into, & meddle with;
yet neuer growes full, nor
satisfied. But, as a pu-
trid and scabbed limbe
delights to bee scratcht,
and rubb'd: so she itcheth
for sharpe and opprobri-
ous speeches. Neither
onely hath shee itching,
and greedy eares, but
quicke & pearcing eyes:
which when shee opens,

uord

H 3

what

what is it shee sees not?
Yea, euen those things
which shee sees not. She
thē searcheth into things
revealed, and vnreuealed.
Tiberius, the Emperour,
is reported to haue beene
so quick-sighted, that he
could see as well in the
night, as in the day: but,
this may more fitlie bee
said of Curiosity; in that,
neither darknesse, nor so-
litude, can keepe-out her
all-searching sight. Dooſt
thou shut thy doores? she
will pearce throgh them.
Dooſt thou tie-up thy
tongue? shee will prie in-
to thy bosome. Dooſt
thou

thou shun the societie of
men? shee wil neuerthe-
lesse find thee out. As
Flies, and such little crea-
tures, can by no meanes
be kept-out; no more can
shee, by any Art. Shee is
sole Queen of that Fami-
lie of the *Curio's*, whom
the Comick Poet verie
wittily thus paints forth;
*They have a great care of
other mens affaires. They
would seeme to knowe all
things; but, indeed, know
nothing. They know what
the King whisperd in the
eare of the Queene; and
what Ioue discoursed of
with Iuno. Nay, which*

*is more; they know things
which neuer were, nor e-
uer shall be.*

By this time, I am
sure, you euidently per-
ceiue the vglinesse of Ca-
lumnny; which lodgeth in
base, filthy persons, and
hath like Parents; be-
gottē by Lying, brought
forth by Envy, & broght
vp by Curiositie. Come
on now, and follow mee
to the Mischiefe that at-
tends her: which I thoght
good to make the second
part of my race. And be-
fore I runne it, pause with
mee awhile, and refresh
your minds.

The

The Milchiefe in Calumny, is Forcible & Variable: & that so great (I auerre it seriously, without an *Hyperbole*) as I find the like in no other vice. I say, Forcible, because she wounds deeply, & priuily. Variable, in that (for the most part) she neither leaues any thing, nor any body, vntouched. Let vs handle euery one of these by themselves. That she wounds deeply, the holy Prophet wil witnes with mee, crying out; *Their teeth are darts and arrows: and their tongue is a sharpe sword.* Neither

H 5 is

is there any great difference betwixt the words of this diuine man, & of that Spartan, who being demaunded whether, or no his sword were sharp enough, replyed, *More keene than Calumny*; intimating therby, that no edge of iron and Steele, could compare in keene-nesse with the edge of the tongue. VVhat cannot this touch? or what toucheth it, that it toucheth not to the quick? As that subtrill force of Lightning pearceth through euery thing: so, nothing can be so closely shut, nor
so

so far remooued, but Calumny wil burn through it. And this she doth the more effectually, in that shee doth it priuily, and (as I added) by treachery. How can a weapon bee avoided, that is not seene? The clowds forewarne vs of the ensuing tempest; smoake of the ensuing fire; a Spy, of the approach of the Enemy: but, the mischief that comes from a Calumniator, is sudden, and vnexpected. Dooſt thou thinke hee threatens? he then flatters. Dooſt thou take him for thine enemy?

mic? he will induce thee to believe that hee is thy friend; and will first tie thee with the snaring praises of his tongue, and then with the same will wound thee. And as a Scorpion, if thou handle him, will seeme to play with thee, till hee get opportunitie with the winding of his taile to sting thee: so, when thou fearest little hurt from a Calumniator, hee hath the already harmed thee. O detestable deceite! which, my Historian (as from an Oracle) notes, when hee saith, *A mans*
grea-

greatest enemies are his
greatest praisers. Giue me
poyson openly, and I will
beware of it: but, if you
cunningly mingle it with
my meate, or drink, how
can I shun it then? The
same may bee said of Ca-
lumny: which may truly
be called, poysoned ho-
ny. *It is not a thing dif-
ficult (saith singular Sa-
lust) to a stout and vali-
ant man, to conquer an as-
saulting enemy; but, good
men neuer suspect, and
therefore neuer go about to
shun hidden & unknown
dangers. How Forcible
and violent the Mischief
is*

is which proceeds from Calumny, hath sufficiently beene proued: you shall now heare how Variable or diuers it is. It doth hurt (as I said before) in most matters, and to most persons; a thing more remarquable in Calumny, than in any other vice. It hurts not one, or two; but, many: If I be lustfull, two only are contaminated with the impurity of the crime. Say, I am couetous: it may be I cheate three, or foure of their money. If I be drunke, perhaps I wrong some
man

man with blowes, or with words. But, with Calumny it is far otherwise: for, shee spares no Age, sex, nor order; and may rightly be called a publique calamity, and the *Phaeton* (if I may so say) of the Earth's circle. Who was euer so happy, or so wise, that could brag hee was safe from her reach? There was neuer any. Her tearing teeth are whetted to hurt all men; but, those most, who are of most merit.

He that excells in any thing, is sure to be trodden-downe by her. As they,

they, who pull-downe houses, doe first take away the pillars : so, Calumny (desiring to destroy Mortality.) first seekes to supplant those, vpon whom the publique good is builded: Prudent, honest, and learned men, are her proclaimed enemies: whose fame shee sometimes shakes with the engines of reproach; and sometimes, againe, seekes to ouerthrow it with the cunning vndermining of suspicion. Neither onely doth she iniure & wrong sundry men; but, in sundry

dry matters also. Nor is there any thing deare and pretious to a man, but she will be sure with her wiles either wholly to bercaue him of it, or very much to empaire it. Doe riches delight thee? She will, if she can, dispossesse thee of them. Dost thou reioice in great titles, and honours? Of those shee will depriue thee. Dooth any man place his felicity in his friends? Here shee will imploy her vttermost art, and strength; and will seuer *Laius* from *Scipio*, *Pylades* from *Orestes*.
What

What is so pretious to a man, as his fame? which to good men is aboue all goods, and life it selfe. For, riches, and life, are things brittle, and flitting; our goods going often away before vs, & our liues alwaies with vs: but, our fame is that which doth eternize vs; that only remaines, when we are rotten. Why, this fame, this treasure of the wise, this life-enlightning gemme, Calumny dooth daily seeke to obscure, and vtterly to deface. For, because shee cannot hurt Vertue it self
(the

(the Chiefe-good in vs) shee seekes to ouer-cloud,
and lessen vertuous actions: which are, as it were,
the shadowes, not the very images of Vertue.
But, why talke I of men,
and humane affaires? O good God! shee neither
spares thee, nor thy hea-
uen. For shee will finde
in diuine matters also
something to debate of;
by which she may offend
not only thine, but thee.
It is thy decree, thy
sanction, that *the secrets
of the minde be reserved
for the moderatour of the
minde*: neither are the
strings

may.

strings of the heart, to be
plaied vpon by any, but
by him that made them.
But, Calumny violates
this Law : for, now-a-
dayes (O hatefull daies!)
shee directs her eyes, and
tongue hither; prying in-
to this inmost Temple.
Shee cries-out, that this
man is not vpright in his
gouernement; that a se-
cond is not valiant; that
a third is a close fellow,
and not open enough. In
a word; what remaines,
but that the thoughts, &
meaning of our mindes
be summon'd to appeare
before this calumniating
Iudge.

Iudgement seate? *Homer*,
the true Prince (in my
iudgement) not of Poets
onely, but of all other
men (I vnderstand Pro-
fane) faines a certaine
Goddesse, which he cal-
leth *Ate*; from whom all
offence & mischief took
their source and deriuati-
on. Vnder the couer of
which fiction, I assure
my selfe (as certainly as
I now speak and breathe)
that he intēded to touch
& twitch Calumny. For,
thus he describeth her:

A mischieuous Goddesse
(I interpret him sum-
marily)

marily) *vvhich offendeth all:*

Which toucheth not the earth; but, walks upon the heads of men,

And hath hurt Iupiter himselfe.

Answer me now truly, and on your word. Was there euer any Painter, with a curious and artificiall pencill, or Oratour with plentifull Rhetorick, who vvith more light and propriety, hath marked-out the true genuine forme of odious Calumnie? I thinke, neuer any. Hee telleth you, that

that *shee offendeth all.*
Iust my doctrine; that all
men, in all places, are en-
dangerd by her. *Shee tou-
cheth not the earth.* True:
for, shee sildom aimes at
base, earthy, and lowe-
creeping spirits: but, as it
followeth in the verse,
*shee walks vpon the heads
of men;* to wit, shee di-
rects her flight to the
highest matters, & most
eminent persons. In con-
clusion; *shee hurts Iupiter
himselſe:* (VVho makes
question of it?) either in
casting Calumnie and a-
spersion vpon diuine and
holy actions; or in not
suffering

suffering Religiō hersele
to goe free and vntoucht
of her venomed tooth.
These are but the villa-
nies, wherewith shee
sports her self in priuate;
beccing nothing in com-
parison of those vvhich
she commits publicuely,
& in the Courts of Prin-
ces. For, here is her pro-
per & true throne: heere
shee plaies the vvanton,
and curuets within her
circle. But, time so strai-
tens mee, that I cannot
chase & pursue this sub-
iect in all particulars.

Briefely, thus: What-
soever deccit, oppression,
or

or villanie hath beene in
any Age, or in any Court
whatsoever, it flowed
first from this head, from
this fountaine. What
was it, that allured *Alexander* to murder so
many of his deer friends,
but Calumnie? that
banished *Socrates* from
his naturall life, *Rutilius*
from his native Cittie,
but Calumny? that fed,
as it were, with new
blood, and gaue life to
Tiberius, *Caligula*, and
Nero, and so many mon-
sters of Kings, but this
hateful Calumny? And,
I not

not to speake onelie of
former Times, this Age,
this miserable Age, doth
sufficiently testifie, that
those flights, those
slaughters, those generall
calamities, those Seas, &
inundations of miserie,
vnder which wee grone,
haue no other birth,
source, nor Generation,
but from the Riuerets
of Court-Calumnies.
Are your soules griued,
that these arrowes of se-
dition stick in the bowels
of the Common-vveale?
Calumny fixt thē there.
That the fire of Ciuill
warres

warres hath burned, now
so many yeers? Calumny
did first kindle it. And we
neuer see, or haue scene,
any wickednesse whatso-
euer, but infused and dif-
fused from this poysoning
Fountaine. Subiects a-
gainst their Princes,
Princes against their sub-
iects, are first stirred-up,
kindled, prouoked, & en-
flamed (as it were) by this
fanne of words. And as
the Seas, naturally calme,
by the wind grow swoln
and enraged: so, many
Princes, of good & gen-
tle dispositions, are set on
fire by these matches.

You see now the Forcible & Variable Mischief, attending Calūny. Which mee thinks our old *Christians* did well vnderstand, when they named the father of all sinnes, or rather Sinne it selfe (that Monster from Hell) by a Greek word, *Διςκολον*; a *DetraCTOR*, or one which is accustomed to calumniate: thinking (it seems) that our most malicious enemy could not bee made known by a word of more malice. Neither did the ancient Lawgiuers, with lesse iudgemēt, consider her vnbridled
and

and ouer-mastering violence. Who, when they restrained all other vices with lawes and punishments; to this one (which I wonder at) they made waie for her Cariere; giuing her free scope to be hurtfull. For, number vp all the Nations in the world; I am deceiued, if you name one, that (with any sanction or penall Law, hath bridled & suppressed it. The Athenians, I confesse, were wont to inflict *Pecuniary* punishments vpon such offenders: the Romans burnt them in the fore-

heads with the letter *K*. But, let not this lead anie man into error: for, they were onely such as practic'd it in Courts of Justice, and in publike accusations. What then? were they either so blind, as not to see this mischief? or so foolish, as seeing it, to giue it allowance & approbation? Neither of these: but, with great iudgement & discretion they held any vice unpunishable, which they thought vncurable.

Small Riuers are withstood with bayes and sluices: but, what Mountaines

taines can resist a cōmon Deluge? Calumny hath made an inundation ouer all the earth: and lurkes close in the marrow of ill dispositions and wicked natures; beeing no longer esteem'd of as a fault; but as a custom. What shold they do then? VVhy, like wise and discreet Physicians: which do not rashly handle with their fingers a Canker, or the Plague. So as the greatness and diffusion of the euil, hath giuen it this freedome and enlargement: neither was it euer tolerated, but through
I 4 despair.

despair. But, least I shold weary-out my selfe, and detain you with too long an Oration, I will guyde my ship to her Port or Hauen, and come to the third and last part; namely, the Auoyding of Calumny : which if any man so vnderstand, as hoping to be secur'd against all Calumny, he deceiues himselfe, & requires that of mee, which was neuer in the power of man. Let not *Thales* onely, that Favourite of Wisdome, but euen Wisdome her selfe, vndertake this task, they can neuer performe it.

it. What shall wee doe then? I can onely succor thee with two bucklers, to repulse and giue abatement to the violence of her charge. The first of which is *Innocence*: the other, *Patience*. Whosoever would avoid the bytings of this mischief-breathing Goddesse, let him aboue any thing arme himselfe with *Innocence*: and indeed they, which liue in integritie of life, warines of speech, modestie of actions, why should they fear her? For as no filth doth easily adhere to smoothe & wel pc-

lished places : so, no abusive speeches can settle themselves on vnblemisht decdes . This hath bin oftentimes a good remedie : I should ly, if I should say alwaies. I know well that *Tully* writes, as fire cast into water, is in an instant extinguished : so, a false accusation on a chaste life. I wold to God, those wordes were as true, as wittie : for, how manie men, euen of the purest and most immaculate conuersation, haue beene wounded by this Calumny, and will euer be so ! How many haue beene wounded

wounded, euen to the letting-out of the best blood, and iuice of their reputation ! Neither is it any maruaile. For, Calumny (as I said before) supports her selfe by Lying. And she may doe it safely ; because shee hath but one iudge: and that one, such, as (for the most part) neuer enquires further ; but , belieues at first. Wherefore, a certaine flatterer of a King, saw further into this matter, than did the fore-named Orator: who was wont to say, that *nothing was to bee spoken against any*

any man: for, said hee,
though the wound maybe
healed, the scarre will
remain. A shrewd speech:
but (believe mee) very
wittie; and which takes
his originall, and credite
from our owne natures.
For, it is grafted in the
dispositions of many
men, not onely to giue
open, but credulous eare,
to al whispering reports:
and the more willinglie,
if they treat of any wrōg
done, or to be done.

Hee, whose chance it is
to be spotted, will hardly
wash himselfe cleane a-
gaine: for, the suspicion
will

will remaine, though the crime doe not. And therefore I did not vnwisely, to paint out Patience for the buckler, wherewith the innocent might defend themselves. The vse of Patience consists in bearing vneuitable Calumnies courageously, & with a high crest. *Varro* was wont to say of an ill wife, *That either a man must endure her, or ridde himselfe of her.* Do thou the same heere; tolerating, what cannot be taken away. What said I? thou shouldst bear them? nay, rather despise them.

As

As a courageous Souldier scorns the weak darts, that (like haile) make a light ratling round about his Helmet: So doth the wise, and fortified man, all scoffes, and derisions. For, what can they take frō him? His good name? That will euer be good, amongst good men. Can they robbe him of his Vertue & his Wisedom? Those are no way subiect to the will of man. To conclude; when all thesecarping detractours haue spoke, and done their vttermost, this man of men (with a true and lofty

lofty courage) cries-out,
*All that is mine I carry
 with mee.* But, thou wilt
 reply, that the meere colour
 and appearance of
 Infamie is to be feared.
 If thou be guilty, feare it:
 if not, why fearest thou?
 Apply it not to thy selfe;
 and all is well. *Diogenes*,
 the Cinicke (a man of a
 towering wisdom; who
 therein not only exceeded
 men, but almost equalled
 even the Gods them-
 selves) was wont to say,
 when the people mockt
 him; *They deride me: yet,
 I am not derided.* Do thou
 the like: and so heare all
 those

those scoffes and iests,
broken (directly) vp-
on thee, as if they had
aymed at some other.
Calumniatours neuer
lightly cōtemne or scorn
any man, that hath not
first contemn'd himselfe.

Marcus Cato (that Ro-
man *Socrates*) hauing re-
ceiued a blow from one,
and the party comming
afterwards to giue him
satisfaction, and to in-
treat pardon. he sent him
away only with this an-
swere; *I assure thee, I re-
member no such matter.*
O worthy man, beyond
other men! who thought
it

it a greater glory, not to regard an iniurie, than to pardon it. And, indeede, if wee iudicially examine them, how smal are those things, that do so much trouble vs! For the most part, no deeds at all; but onely a few trifling wordes, whose chiefe strength consists altogether in the interpreters construction. Refuse to vnderstand them; and, withall, the scoffer hath lost the whole purpose and fruit of his contumely. These (gentle Auditours) are the safest weapons against Calumny:

ny: not those, which the vulgar fight withall; Memory, and Reuenge. As in trauelling, if a dogge, or horse dash mee, I am nothing mov'd at him, nor striue to doe thelike to him; but rather, rubbe it off: so should wee doe here; accounting of them as of Curses, and Iades: whose iniuries proceede not from iudgement; but, from froward passion.

But, here I ende; taking down, and folding together, the sailes (as I may say) of my Oration. You haue heard three things concerning this Vice:

Vice: the Filthinesse of it; the Mischiefe; and the Remedy against it. I beseech you, in the name of the immortall God, to banish farre from your tongues, and eares, this infectious plague. For, he offends, not onely that utters Calumnies; but, he that heares them with approbation. And as it is impossible to handle hot iron, without harme, and danger: the like also befalls vs, in giving assistance to these fierie tongues. I knowe well, they will insinuate, and fawne vpon you; making
a

a shevv of loue in their countenance, & of mildnesse in their words: but, belieue mee, they are Aspes, and Vipers; which blowe-in their poyson, through soft and deceitfull kisses. These I hold not worthy of admonition; but rather, of dire imprecation: and therefore, I pray, with
• DAVID; *Confound the lying lippes, O God, that speake against the Righteous.*

FINIS.

cir
d-
t,
re
h
y-
e-
I
l-
f
d
h
e

